



THE MARK OF THE BEAST

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"And he" (the Beast) "caused all, both great and small, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:"
"And that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name."
"Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred and threescore and six." Rev. xiii. 16, 17, 18.

THE annexed plate represents the "BEAST" marking his subjects; or, in other words, the Ordination of a Popish Priest, and the marking of all the subjects of the Romish church, on the forehead, with ashes.

The book of Revelation relates so expressly to the Pope and the church of Rome, and the relations and predictions are so completely verified in and by that church alone, that it is a matter well calculated to excite our astonishment, how the Romanists can be so fatally blind as not to see it.

For my own part, I can say, that when I was a Papist, the reading of the Revelation used to shake my Popish faith to the very foundation; so much so, that I seldom felt disposed to read it.

I read it, too, fortified by the best of Popish Commentaries; and read it with a fixed determination to construe it according to the Romish doctrine. The passages which particularly perplexed and disquieted my mind, owing to their bearing so forcibly and irresistibly against the church of which I was then a member, were the following:

Those which related to the marking *"in the right hand, or in the forehead."* Rev. xiii. 16.

To the prohibition of *buying and selling*, in relation to those *who had not the mark, &c.* Rev. xiii. 17.

To the *"woman sitting upon a scarlet coloured Beast, full of names of blasphemy, having seven heads and ten horns."* Rev. xvii. 3.

To *"the woman arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus."* Rev. xvii. 4, 5, 6.

To the selling of *"slaves, and the souls of men."* Rev. xviii. 13.

To the *"false prophet that wrought miracles; with which he deceived them that had received the mark of the Beast, and them that worshipped his image."* Rev. xix. 20.

These passages, and the explanations of them written by the inspired penman himself, perplexed and disquieted my mind to such a degree, that, notwithstanding my determination to believe whatever the church! dictated, I never could get rid of the impression that *perhaps* the Pope, and the church of Rome, was the object typified.

That such is the case, I trust I shall be able to show without the shadow of a doubt against it.

I shall therefore begin with the "*mark of the Beast.*"

It is said that "*he*" (the Beast) "*caused all, both great and small, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.*"

This passage is most literally verified in the ordination of every Priest of the Romish church. It is performed as follows:

The candidate who is to be ordained, being dressed in the Popish costume of Deacon, approaches the altar, and ascending to the upper step, kneels down before his Lordship the Bishop, who is seated, his back towards the altar, and his face towards the people, who are assembled in the church to witness the *imposing ceremony*. Being thus kneeled, the next step is to tie his hands together; thus tied, in token of his entire submission to his Lordship, (who represents the *Beast*,) he places them between the hands of the Bishop who is to ordain him, to whom he solemnly vows obedience. He also, at the same time, binds himself to a life of continency and celibacy.—Having thus given himself up to his Lordship, (the "*Beast*,") his hands are unshackled, and his Lordship "*marks him in the right hand*," with what they call *holy oil*! This mark is made in the form of a cross.† Being thus ordained and marked, he is dressed in the splendid robes of Sacerdotal dignity. The "*golden cup*," or chalice, is then placed "*in his hand*," emblematical of his sacred dignity of Priesthood, and expressive of his power to change a wafer into the body, blood, soul, and divinity of Jesus Christ.

Now for the "*mark in the forehead.*"

This mark is received by ALL the subjects of the Romish church once every year.

The day appointed for their being thus marked, is on what is called Ash-Wednesday, which is the first day in Lent. The ceremony is performed in the church, where the whole multitude assemble, "*both great and small, rich and poor, free and bond.*"

Being all kneeled before the Sanctuary, as they call it, the Bishop approaches to perform the ceremony. This is done by his impressing "*a mark in their foreheads*" with a pinch of *holy ashes*! This mark is also made in the form of a cross.†

Such is the ceremony that is performed annually in every Popish church on the globe.

And the "*mark in the right hand*" is received by EVERY PRIEST before he can have the right and honour of holding "*the gold cup.*"

The obligation of receiving the above marks, and the ceremony, as above described, are to be found in all their RITUALS and CEREMONIALS. No Priest dare deny the statement, because, as their subjects have all been marked, they know it to be true.

In respect to "*the mark in the right hand*," I think it is quite probable that many of their people are ignorant of this; because, although it is done while they are present in the church, it is done in such a way, with the Priest's back towards the people, that it is impossible for them to see it. They see something going on, and they know that a HOLY PRIEST is being ordained; but that he is marked in the right hand they could not see, unless they were allowed to approach the HOLY ALTAR, and stand by his side; but that HOLY PLACE is not for THEM. Their ignorance on the subject, however, has nothing to do with the fact. This is proved by their Rituals, and by their doctrine, as exhibited in all their theological works, under the head of "*SACERD. ORDIN.*," as well as by their UNIVERSAL PRACTICE.

THE SIGNIFICATION AND THE EFFECT of being "*marked in the right hand, or in the forehead:*"

The right hand, in the prophetic language of Holy Scripture, denotes power, strength; thus: "*Thy right hand, O Lord! is become glorious in power; thy right hand, O Lord! hath dashed in pieces the enemy.*" Exod. xv. 6.

This marking in the right hand, therefore, signifies the imparting of power. Now, there is no man, and no church on earth, that claims the having of ALL POWER, excepting the Pope, and the Popish church, that is, excepting the "*Beast*;" and the Scripture expressly declares, that this arrogating of *all power* is the pecu-

liar characteristic of Antichrist, even of "*him, whose coming is after the working of Satan, with all power, and signs, and lying wonders.*" 2 Thess. ii. 9. And John, in the Revelation, tells us how this power will be exercised, that is, "*to make war with the Saints, and to overcome them; and power was given him,*" (the Beast, by divine permission,) "*over all kindreds, and tongues, and nations.*" Rev. xiii. 7. The Apostle John, also speaking of the "*lying wonders*" mentioned by Paul, tells us that the "*Beast*," which has the "*two horns like a lamb, deceiveth them that dwell on the earth by means of those miracles which he had power to do.*" Rev. xiii. 11, 14. And that "*he caused all, both small and great, &c. to receive the mark of the Beast.*"

This mark, therefore, entitles them to the power of performing the "*lying wonders*," or miracles, as they call them, spoken of by the Apostle.

It also confers upon them the power of selling the "*slaves and the souls of men*," mentioned in the 18th chapter. The slaves are sold when they sacrilegiously pretend to pardon sin; which they do, by making the sign of the cross with the right hand, over the "*slave*," or penitent, as they call him, who crouches at their feet in the tribunal of penance. He is a *slave*, because he submits his conscience to a wretched sinner like himself; and frequently, much worse than himself. And he is *sold*, because he is pronounced to be pardoned, while God still holds him bound.

By the same power they sell, as the Apostle declares, even the very "*souls of men.*" These are sold in the Mass, where, for the pitiful sum of fifty cents, they pretend to pray them out of Purgatory, by the offering of the Wafer, or by the oblation, as they call it, of the body of Christ.

The being marked in the forehead, in the prophetic language, is emblematic of audacity; and the being marked by the "*Beast*" signifies the audacity of impudence. Thus Jeremiah, speaking of the apostate Israelites, exclaims, "*Thou hadst a whore's forehead, thou refusedst to be ashamed.*" Jer. iii. 3.

Thus is it also with those who are marked with the HOLY ASHES of the "*Beast.*" They exultingly exclaim, Who is like unto the Pope, the Holy Roman Catholic church? who is able to make war and prevail against her? or, in the words of Revelation, "*Who is like unto the Beast? who is able to make war with him?*" Rev. xiii. 4.

The effect of the "*mark*" is, unless it be washed away by the tears of a sincere repentance, to draw down the vengeance of Almighty God, who declares that "*if any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone for ever and ever.*" Rev. xiv. 9, 10, 11.

And he (the Beast) caused, "*that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.*" Rev. xiii. 17.

The Romish church is the only church in the world which prohibits her subjects from "*buying or selling*" of or with those whom she excommunicates. By the act of excommunication, "*the mark of the Beast, the name of the Beast, and the number of his name is effaced;*" and thus, not having the "*mark*," their subjects are forbidden from dealing with them.

That such is the discipline of the Romish church, is openly and expressly declared by the General Council of Constance, in Cap. *Ad evitanda*, held under Martin V. in the year 1414. Apud Dens Theol. T. 2. p. 112.

Consequently, what is here said respecting the "*Beast*," who "*caused that no man might buy or sell, save he who had the mark,*" &c. is applicable to the Romish church, and to that church only.

Some six or eight years since, one of those who are "*marked in the right hand*," the Rev. Mr. Richard, of Detroit, Michigan Territory, undertook to put this discipline into practice.

The circumstance was this: A certain gentleman of that place, who had received the "*mark of the Beast in the forehead*," took a fancy to marry his niece. This, being contrary to the discipline of the church, his Reverence peremptorily objected to it. The fond lover, however, was so much enamoured with his fair neice, that have her he must, cost what it might. Being a man in prosperous circumstances of life, he thought he would put the weight of gold in opposition to the weight of

the Holy and Reverend Father's conscience. He did so, and the scale soon kicked the beam. Five hundred dollars were paid down, and his niece became his wife! Shortly after this, something occurred, which I do not now recollect, which incurred the displeasure of the Reverend Father against this very same person, and he was excommunicated.

Being excommunicated, this same Reverend Father Ricard, (a man well known, since he served one Session as a member of Congress,) this same Father Richard publicly promulgated, from the pulpit, the decree relative to persons excommunicated, by which every member of the Romish church was formally forbidden from dealing with him, that is, from buying and selling, under the penalty of incurring the Censures of the church. The consequence was, that the gentleman, who was a merchant, lost all his customers, and became a bankrupt. At the instigation of a friend, he sues his Reverence for damages, and, at the time I left that country, which was in the year 1831, the case was still in Court. His Reverence had been cast, and had then appealed to a higher Court, in order, if possible, to exhaust the pockets and the patience of the plaintiff.

We now come to examine the "*name of the Beast, and the number of his name.*" These terms are synonymous, (see Rev. xv. 2, where both are blended into one.) "*Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred threescore and six.*" Rev. xiii. 18.

The *Beast* here spoken of is the one that "*had two horns like a lamb, and he spake as a dragon.*" Rev. xiii. 11. Now, in order to understand this mysterious number, we must look for it in the number of a man, that is, in the name of a man, the letters of which name, numerically calculated, will give the number "*six hundred threescore and six,*" or 666. It must be a man, too, in whose character are found all the other attributes of the "*Beast,*" since this man, whoever he may be, is identified with the "*Beast,*" and is the "*Beast.*"

LATEINOS is the only word in which all the attributes relative to the "*Beast*" can be found. In the letters of this name, numerically computed, is found the exact number 666. This is a Greek word, and signifies the Latin man or church. This important and celebrated word is the one which was regarded as the only one adapted to the Apocalyptic "*Beast,*" even at the early period in which Irenæus, one of the primitive Fathers, lived, which was in the second century. Speaking of the name LATEINOS, he says, "It contains the number 666, and it is very likely, because the last kingdom is so called, for they are Latins who now reign: but in this we will not glory."—Here we have the authority of one whom the Papists claim as one of the Fathers of their church. The poor man saw, and had candour enough to acknowledge, that the frightful *number* was applicable exclusively to the Latin or Romish church; and he knew not what to think about it: "but in this we will not glory;" no, indeed; he had no subject for glorying there.—LATEINOS, with the *ei*, is the true orthography, as the Greeks wrote the long *i* of the Latins, and as the Latins themselves wrote in former times. The Pope and the Romish church is emphatically the Latin church; for, as Dr. Henry Moore expresses it, they *latinize* every thing; Mass, prayers, hymns, litanies, canons, decretals, bulls—every thing is dressed in Latin.

We will here remark that the Greeks used all their letters as numerals, in the manner following: Lamed (L.) 30—Alpha (A.) 1—Tau (T.) 300—Epsilon (E.) 5—Iota (I.) 10—Nu (N.) 50—Omicron (O.) 70—Sigma (S.) 200; making a total of 666, in the name LATEINOS.

The Hebrews also use their letters numerically; and the Hebrew word ROMITH, signifying the same as the Greek LATEINOS, wonderful to tell! numerically calculated, gives the precise number 666.

Now, if this Latin man or church, has the other attributes which belong to the "*Beast,*" he is the great Apocalyptic "*Beast,*" the number of whose name is 666.

The "*Beasts*" spoken of in the Revelation, all relate to the one, and the same power, which is Antichrist. John sometimes describes this power under the figure of a "*Beast,*" of a "*False Prophet,*" of a "*Great Whore,*" of a "*Woman arrayed in purple and scarlet colour, decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.*"—The

seat of the "*Beast*" he styles "*Babylon the Great.*"—The *Beasts* are represented as having, some "*two horns,*" and some, "*seven heads and ten horns.*"

We have already discovered what the *two-horned Beast* is by its number 666, which is, that it is the Latin man or church. The Pope of Rome is the Latin man, and he, as the head of the Latin church, represents that church.

The "*Beast with seven heads and ten horns,*" and the "*Woman arrayed in purple,*" who rode that *Beast*, are closely described by the Apostle himself.

"*The seven heads,*" (says he, Rev. xvii. 9, 12, 13,) "*are seven mountains, on which the Woman sitteth,*"—"and the ten horns which thou sawest, are ten kings."—"These have one mind, and shall give their power and strength unto the *Beast.*"

Here, too, we have the figure concentrating to one and the same point, the Latin man or church, whose seat is Rome, a city built on seven hills or mountains. The fact is striking.

Italy, which is under the immediate authority and control of the Romish church, is subdivided into ten petty kingdoms, which all have one mind, that is, all profess the Popish doctrine, and all give their power and strength unto the "*Beast,*" the Pope.

Thus we see that the attributes which belong to the "*Beast,*" all centre in the Latin or Romish church; nor are they applicable to any other; consequently, the Romish church is the great Apocalyptic "*Beast,*" the number of whose name is 666.

"*The Woman which thou sawest,*" (says the Apostle, Rev. xvii. 18,) "*is that great city which reigneth over the kings of the earth.*"

By a figure of speech, the "*great city*" is here taken for him, or for the power which reigns in the city.

This is the Pope, and his Popish Cardinals and Bishops. How minutely and how accurately does the description of "*the Woman*" apply to the Pope and Cardinals of Rome!—The dress of the Pope is purple, that of the Cardinals scarlet. Their decorations "*with gold and precious stones and pearls*" are extravagantly profuse. And the "*golden cup,*" that symbol of their Priestly dignity,—that cup which she holds in her hand, "*full of the abominations and filthiness of her fornication,*"—that cup wherein she pretends to convert a glass of wine, and a wafer, into the blood, body, soul, and divinity of Jesus Christ. Well may it be said to be "*filled with the abominations and filthiness of her fornication.*"

Where is there a personage or a power that ever claimed the right of "*reigning over the kings of the earth,*" but the Pope and the church of Rome? They deny,—but what signifies this? they deny every thing that militates against them. But we prove it, both from their doctrine, and their constant practice, when they had the power. For proof, see Bull of Pope Paul IV., A. D. 1558. Bulla in Cæna Dom. Card. Polus, De Concil. 41.—Bellarm. Controv. L. v. C. 6. Corpus Jur. Can.—Acquinas, and a thousand others that could be named.

That it is the Romish church which is represented under the figure of the "*scarlet coloured beast,*" has already been clearly proved in the preceding numbers of our Paper; and that the other figure of the "*woman arrayed in purple and scarlet colour, and drunken with the blood of the Saints,*" is also the same identical Romish church, is proved just as clearly.

As for the "*miracles*" or "*lying wonders*" of the Romish church, they are too glaringly false, absurd, contradictory, and blasphemous, even to deserve a serious refutation. We pass them by, and give her all the honour of the claim; the claim fixes the mark upon her.

"*And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT.*"—One of the most prominent mysteries is, that those who have received the "*mark of the Beast*" are so blinded by the ashes with which they are marked, that they can neither see the vast deformity of the Monster which they follow, nor be startled at his Bulls, which roar like "*a dragon.*" Drunken with the blood of the Saints, he reels through the world with fire, sword, and faggot, exterminating all before him; and his blind devotees, drinking deep of the intoxicating cup, unite in the cry of "*Who is like unto the Beast? who is able to make war with him?*" Rev. xiii. 4.

Well may it be said of this Babylonian Belshazzar, "*Thou hast lifted up thyself*

against the Lord of heaven, and they have brought the vessels of his house before thee, and thou, and thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, and brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan. v. 23.

But we trust the hour is not far distant, when "the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning." Rev. xviii. 9.

Rejoice over her in fond anticipation, O ye servants of the Lord! Rejoice over her, thou heaven! and ye holy Apostles and Prophets! for God hath promised to avenge you on her. Rev. xviii. 20.

The "MENE, MENE, TEKEL, UPHARSIN," is already written. "God hath numbered thy kingdom, and finished it.—Thou art weighed in the balances, and art found wanting.—Thy kingdom is divided, and given to the Medes and Persians." Dan. v. 25—28.

"Alleluia! salvation, and glory, and honour, and power, unto the Lord our God. For true and righteous are his judgments: for he hath judged the Great Whore that did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up for ever and ever." Rev. xix. 1—3.